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SEPTEMBER, 1811.

THE CHRISTIAN'S MAGAZINE:

DESIGNED TO PROMOTE THE

KNOWLEDGE AND INFLUENCE

OF

EVANGELICAL TRUTH AND ORDER.

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THE
CHRISTIAN'S MAGAZINE;
ON A NEW PLAN.

No. IX.]

SEPTEMBER, 1811.

[Vol. IV.

THE following Narrative, together with the reflections, we extract from the Miscellaneous Works of JAMES MEIKLE.

On board his Majesty's Ship P——d, commanded
by M. A. Esq. Dec. 1759.

MR. D. L. had been religiously educated, but had early been led astray, though not without convictions, which he too often stifled. He had been in the navy for some years, where his course of life was much of a piece with that of others.

In December, 1759, being a little indisposed, he staid much below, (for he was a midshipman,) and read a good deal in the "Gentleman Instructed." It was observed, too, that he chose to be much alone, which was impossible but when in bed; so that I have seen him scarce six hours up through the whole day. I asked him how he could sleep so long? He told me, that he slept not four hours out

of the four and twenty. His countenance was sad, and something seemed to sit heavy on his soul. Two things I observed with joy: 1. He read frequently in the Scriptures; 2. He could speak, yea, be in a passion, without dropping an oath, which before was too habitual to him.

Some time passed on without any remarkable alteration; but on a certain Sabbath evening, he was so uneasy in his mind, that he could not keep from throwing his body from side to side, and groaning inwardly. I was going to speak to him, when he asked if he could get some drops for a sinking of spirits? But I knew the cause was what no medicine could remove. He went immediately to bed, so that we were prevented from conversation about his situation at that time, and it was some time before an opportunity occurred. One night, however, being alone, we introduced the subject, when he burst into tears, and told me, that he had suffered what no tongue could tell; and that he was at such a pass sometimes, that, had it not been for his immortal part, he could have thrown himself overboard. I reminded him of the freeness and fulness of grace to repenting sinners; for he seemed rather to need comfort than conviction, and rather to verge on despair than presumption. He said he durst not despair of the mercy of God, but at times there was such a weight on his heart, that he could scarce support it, and that sometimes surely he was delirious. "O what I would give," says he; "for a quiet mind! and what is all the world to me without it?" I told him, that sin was bitter to all, either in a sincere and godly sorrow, or in that place where repentance comes too late; and that it was better to travail in the pangs of the new birth, than to live and die without one serious thought; and that though his condition was hard, yet it was hopeful.

It was now February, 1760, and we were lying on the coast of France. One day, when he was very uneasy, I gave him the 77th Psalm, which he read, and burst out in tears. I told him, if God dealt so with his favourite ones, could he think it strange, when Heaven had been waiting for him for years and days, that God's hand should lie heavy on him for some time, if there might be mercy in the end. A gentleman asking him if his head ached, "Oh!" says he, after he was gone, "it is not my head, but my heart." Those that slept near him took notice of him: for in the night-time he could not forbear crying out in the anguish of his soul. He longed greatly to be free from a man-of-war. I advised him to write his case, and his resolutions against sin, and that he should make a solemn engagement to God.

Feb 20. He slept little or none all night. On the 21st he said, "Had I ten thousand kingdoms, I would give them all for a quiet mind." A little after he cried, "O how contentedly could I live a beggar all my life-time, with this proviso, that I lived in ease! Oh!" added he, "how miserable a wretch am I, who rest neither night nor day!" I asked him if it was any particular thought, or the fear and apprehension of wrath, which made him so uneasy? He said, sometimes he was driven almost to the brink of despair; at other times there was an insupportable weight on his soul that he could not account for, nor, by all the arguments he could use, get rid of; that he was sometimes afraid of being driven to do violence to himself; at other times base suggestions were thrown into his mind, which made him very uneasy; and what added to all, was the dread of continuing long in that condition. I advised him to amuse himself with reading the Scriptures; that God might be found in his word read, as he

had not the opportunity of hearing the word preached ; and to be frequently in prayer. He said he was in that exercise often ; but when he was in such anguish of soul, he had no composure of mind to pray ; "for," says he, "I surely am delirious at times." I told him I was afraid Satan had his hand in it, for he endeavours to drive men to opposite extremes ; to presume on the mercy of God, while they are following the ways of sin ; or to despair of it, when leaving the paths of vice. "My comrades," says he, "observe me now, which makes me a little uneasy ; for they could see him at times tossing and tumbling in his bed ; and concern dwelt on his countenance. I gave him the 42d and 43d Psalms to read, and we continued in discourse a good while, which diverted his melancholy thoughts.

At night, as he had long wanted sleep, he got some drops of laudanum. Next day he told me he had never shut his eyes till four in the morning, and then but for a little. He said his legs trembled under him, and that sometimes he himself trembled. He was pretty quiet through part of this day, and at night was invited to some company ; but eating little, and sleeping less, a small quantity of liquor made him merry, and his comrades congratulated him on his recovery, as they called it. But next morning his anguish was so great, that tossing things from him, they said among themselves he was gone mad. He rose, and seemed very disquieted ; "Oh !" says he, "I have had hardships, but all that ever I had were less than nothing to what I have now ; for," says he, "a wounded spirit, who can bear ?" I advised him to write his case, and resolutions as to reformation, which might be an useful memorandum to him in time to come. He read the 102d Psalm.

On Sunday, the 24th, an old acquaintance came

a-board to see him, and he made a great deal too free with the Lord's day ; he diverted him pretty much, but their discourse had nothing sacred or serious in it. Next day, he felt himself very uneasy, and said he deserved it for yesterday's works. He complained of his sight being weak, his memory worse than usual, and his judgment greatly gone ; from which circumstances I concluded he had some bodily disorder, and even, after all, I was afraid that his sorrow was not thoroughly godly, but durst not judge the small beginnings of grace ; nor durst I lay open to him his desperate condition, lest he had been driven to despair at once.

March 1, 1760. Going to his bed, I found him in tears, and asked him how he was ; he said the arrows of the Almighty were piercing his spirit. Afterwards he said, " I am a reprobate !" I told him that it was no sign of being a reprobate to be afraid of being one ; but, besides, that it did not concern us to trouble ourselves with unrevealed things. A little after, says he, " But I think this is a sign of it, that I can find no rest ; this is surely divine wrath." I said, chastisement was a sign of sonship, for it was sons, and not bastards, that endured it. " Oh !" says he, " in a little time I shall go down to the silent chambers of the grave !"

2. Sabbath, in the morning, I found him very uneasy, and he told me that he had never shut his eyes all last night, so that he did not expect to live long. I asked him what kept him awake ? He said, when he was about to fall into slumbers, some fearful thoughts made him start. I reminded him of last Sunday's work ; he said it had made him very uneasy. I read to him some portions of Scripture, and he lamented that our situation would not let us join in prayer, but begged me never to forget him when alone.

3. In the morning he told me he had slept none all last night also, and said he was going the way of all living, and wanted to hear some words of comfort. We spoke a good deal, but he said he was afraid he was an atheist. I asked him, Did he not believe there was a God? "Sometimes," says he, "I do, and sometimes not; and these are the thoughts that torment me, for I think God will never have mercy on me, when such thoughts come into my head, and thence arises my pain; sometimes, too, I am made to doubt if there be a future state." I asked him if these doubts gave him pain, or if he admitted them as favourite opinions? "No," says he "it racks me that ever they come into my mind; and then how can I believe, or expect mercy from God, when at any time I doubt of his being?" I told him they were suggestions of Satan, and I produced some arguments to confirm him in the belief of a God and a future state.— "But," says he, "God will punish me for these thoughts." I told him, if he strove against them, and mourned over them, they were his affliction but not his sin. He would often cry for mercy: "O!" says he, "I would give a world of worlds to be in your case!"

6. He said he desired to hear some comfort for his future state. I then stated to him the vastness of divine mercy, through the merits of Christ, the fulness of the promise, and the freeness of the Gospel-call. He asked what comfort or hope he might have, and begged me not to flatter him; and when I enlarged a little on the promises, and the faithfulness of the Promiser, he put up many a petition: "O!" says he, "in the midst of deserved wrath remember mercy! O be reconciled to me!"

On the following day, he sent for me, and desired me to speak with him; and that we might not

lay a false foundation in so weighty a matter, I laid before him the heinousness of his past life; how he had sinned against a good education; against the cries and checks of his own conscience, and against his knowledge; had blasphemed the sacred name of God, and profaned his holy day; wallowed in uncleanness, and committed all sin with greediness, and that not only for months, but for years, even while Heaven prevented him with mercies, and exercised patience towards him. At which, observing him to shake in his bed, I asked him what made him to tremble? He said it was horror. "But then," said I, "cast your eye to the other side, and see that the blood of Christ cleanseth from all sin; that though your sins were like great mountains, the sea of meritorious blood could cover them; though your iniquities were like thick clouds, God could blot them out." He put up many petitions.

8.-- When I saw him, "Now," says he, "what thoughts think you come into my mind? That I am not chargeable with my sins, since I have not free-will; for how can I help committing what I have not a free-will to forbear?" I told him that no man, either in a gracious or a natural state, was necessitated to do the duties, or commit the vices proper to either state, as a stone tumbles down hill by its own weight; for the will of the sinner, through natural depravity, went always spontaneously after what was bad, and the will of saints, who are made willing in a day of power, being renewed, sweetly inclines towards what is good; therefore is that expression, "I will draw them with cords of love, and bands of a man." No man now has his will alike free in the choice of good or evil, for that would suppose him to be in the same state with Adam before the fall, but his will is always prone to that which is evil, till renewed by grace.

"Then," says he, "as I had not grace, how could I but choose that which was evil?" Well, said I, whose sin is that? This is your depraved state, the effects of original sin conveyed to you from your first father Adam, for which you justly may be damned, though you had not committed one actual transgression. But how often have you sinned against light and the upbraiding of your conscience, so that, with the heathen, you are without excuse. He said, he argued against these thoughts, yet they still recurred. I told him he ought not so much as to entertain them, even to argue against them, to his own trouble, but believe what God had said, "O Israel! thou hast destroyed thyself." Then he breathed many requests to be freed from these thoughts, and we talked a good while together.

One day hearing one swear, "Oh," says he, "that was the way I used to express myself!" Another time he said, "How shall I know that my repentance is true? What if, were I to get better, I should return to my sinful way?" I told him to be sincere toward God, and rely on all-sufficient grace.

9.—I asked him, how he was? "He said, I am dying under the hand of a mighty and just God; but were I reconciled to him, I could leave the world willingly." He had slept none that he knew of all last night. He said he had some rays that refreshed him greatly, but they were gone. I found him always in prayer. "Oh," says he, "I desire to be found in him, not having mine own righteousness, but the righteousness of Christ my Saviour."

The same day, when I visited him in bed, "Oh," says he, "my heart is risen up in rebellion against God! I was thinking," says he, "but what I dare not tell you; I am in despair, I am in the agonies of the damned!" Upon which I spake to him, and

told him God was as willing to save him as he was to be saved. "How know you that?" says he. "From the Scriptures of truth," replied I, "through which we should have comfort." Then he said, "O Lord, banish, banish, banish these thoughts, and let me get the victory, through Jesus Christ, my Lord."

Going to him again, I asked how he was? "Oh," says he, "in a miserable condition. I thought before I was bad enough, but now I feel the height of misery; these thoughts torture me." "But do they not beget an uneasiness in you?" "Yes," said he, "Well, what is that from?" "Why," says he, "from the dread of eternal wrath. O, my dear Mr M——, could I be like you!" A little while after, "Oh," says he, "a godly state is an happy condition! O were I in that state! I pray with my mouth, but my heart goes not with my mouth; I desire, but desires will never do. Every one desires to be saved. Oh! my condition is miserable, for I feel the agonies of the damned, for I cannot have honourable thoughts of God! O villain that I am, to have such thoughts of God! I was disquieted before, and could not tell for what, but now I plainly see it is these thoughts that torment me." I spoke a little to him. "I know," says he, "that so and so I should think and believe, but I cannot." I spoke of getting something for him against night, to procure a little rest, which he had wanted so long: "Oh," says he, "how can my body rest with an afflicted mind; afflicted with the fear of that awful and tremendous God who will justly punish me?" A little after, he said, "O what I must endure to eternity! This is a dreadful thought!" He said, he was torn with awful thoughts: "Oh! must I die and perish eternally? Oh! did I ever think to come to this! but he has justly given me over for my former sins." A while after, I asked him if he

was like to fall asleep? "How," said he, "can I sleep, who have nothing to expect but everlasting misery?" I bade him not think so hardly of himself: "O but," says he, "my heart condemns me, and God is greater than my heart."

I went, and many others, to see a man that had drunk himself to death in a short time with spirits. When I returned, "Now," said I, "there is a soul departed into the other world without one serious thought." "Oh!" says he, "it were better for me to die so, than have such thoughts as I have: for," adds he, "I am ashamed to tell you what thoughts come into my mind; sometimes I think God is merciful; but then, how is it that he damns the heathen?" I told him, "God, as an absolute God, could not show mercy to sinners; it was only in Christ." I asked if he inclined to sleep? "Oh!" says he, "I shall sleep no more, till I sleep my long sleep."

About midnight I left him, and about five next morning went to him. "Oh," says he, "here is a dismal spectacle." He had slept none. A little after, he rose and walked to and fro in great agony. "O," says he, "I am in the torments of hell!" Then to himself, "O Lord, I beseech thee, have mercy on me, and change my heart. O save me, save me! I resign myself to thee," and many such like petitions. He read, at my desire, the 12th psalm, and we had much arguing.

In the afternoon he fell into some short sleep, and in that time he dreamed he was at home, (in Ireland,) and had got the better of all his afflictions. A while after, I asked him how he was; he said he had some more comfort, but his gloomy thoughts still returned to him, against which he struggled still.

Next morning he sent for me about five o'clock,

and told me that he had been pretty quiet all night, though he had slept none; but that, when he was about to fall asleep, he thought himself just dying, which made him start from his sleep. I told him it was but a wild notion, and to banish it. Sometimes through the day he was very uneasy, and told me it was because he could not condemn himself. After walking a while by himself, he said he had gotten the length to see himself guilty, and God just, so as to sorrow for his sins; "but," adds he, "how is it that I am full of horror? I thought that godly sorrow always had a joy in it." I told him that sorrow and joy could not be at one time in the same breast, but that godly sorrow ended in joy, and that he ought to wait for it. A little after, says he, "I am in a black despair;" and in little more, "Now," says he, "I am easier." He continued some time so, and called for a piece of paper, and wrote something on it; afterwards says he, "I think myself in a new world." I bade him be thankful.

That same evening he was invited into another birth to sup; he went, and continued two hours; but the company was not what he should have been in, for they profaned that great name by which we must be saved. He went pretty quiet to bed, but was up before me next morning. I could not help thinking he was a little delirious, though he spoke sensibly. I asked him how he was; he said he was for ever lost! I bade him not talk at such a rate: "What else," replied he, "can I conclude, when I can neither condemn myself, nor repent?" I bade him make his request to him who could pour out on him the spirit of mourning and supplication. He said he could not pray, and durst not lift up his face to God. I was stupified at these expressions, while he added,

"How can I seek forgiveness of these sins, in committing which I cannot be convinced I am guilty?" on which I renewed the argument with him. A little after, "Oh," says he, "it is all over with me!" Then again he says, "I am as sure of going into misery as I am sitting here!" Then looking wistfully on another messmate and myself, he says, "Oh! I must leave you all, and go into everlasting misery! I cannot pray; is not this a deplorable condition? I cannot repent; Oh! I feel my heart," clapping his hand on his breast, "torn with agonies." A little after, he says, "You shall see"—then stopping, paused a little, and added, "Oh! in what way must I go out of the world?" He then showed me what he had wrote,—a prayer which might have drawn tears from any eye, and which, while we read it, drew them plentifully from his own. Then walking a good while by himself, confessing his guilt, and pleading for pardon in Christ, says he to himself, "If the anguish be such here, what must it be hereafter?"

When we heard some news that were not agreeable with respect to the war, "Yes," says he, "I have seen the time when these news would have troubled me, but nothing of that kind troubles me now." I reminded him what company he was in last night: "Oh!" says he, "I am more like an imp than a Christian." A little after, he said, "When you told me the story of Spira, I pitied him, but did I ever think to be in the same condition?" Looking on a Bible lying on a table, "Oh!" says he, "I have no interest in that book?" I once asked if ever he was tempted to make away with himself? "At first," says he, "I was; but now I

have too much fear of entering into the other world, to have any such thought."

12.—His language was much the same as before. In the afternoon he said he could not live long.

13.—He was very early up, but went to bed again. Rose again, and was pretty quiet through the day, during which time we spoke a good deal. He said, "Never one was in my condition, for they have had a horror for their sins, but I have had a horror for my odd thoughts about my not being chargeable with my sins." I asked him, if ever any of his dissolute acquaintance had argued with him in such a strain? "Never," said he. I bade him be watchful against these thoughts. "I have," said he, "put on a resolution not to argue about these things at all, but to believe what the scriptures have said."

About eight o'clock, he went pretty quiet to bed, but was up about twelve, and said, when he awaked, he was in the greatest uneasiness imaginable. He walked a while, and then went to bed again.

Next morning, I asked how he did; "I cannot," said he, "be worse in this world; I am ready to sink under the different passions of my mind. O! a bad conscience is a sad thing. I sometimes sweat through horror, till you might wring my shirt. A lad that is come of religious parents, and had a religious education, to be a cast-a-way!" Here we had some conversation, which quieted him. He was pretty quiet through the day, and sat easy.

Next day, after he had been walking, he came and sat down, and said, "Lord forgive me! for I was tempted to throw myself out at the gun-room port, as there was nobody beside me; but I thought this would be undoing myself at once."

Next day, being Sabbath, 16th, he was very uneasy, and extremely troubled, full of doleful complaints: "O!" says he, "there is a great difference between a good and a wicked man; the one has noble thoughts, which the other has not." He complained often, that he could not have honourable thoughts of God as he should, but that his heart rose up in rebellion against God, and how would he have mercy on him! Whereupon I spoke a little to him. He said, he was all in a ferment within.

(To be continued.)



FOR THE CHRISTIAN'S MAGAZINE.



*The annunciation of the Birth & Character of
John the Baptist, to Zacharias.*

(Continued from page 425.)

THE angel Gabriel also announced to Zacharias the Character of his forerunner. This was

IV. His Message. Verses 13—17.

It contains the promise of a son; of joy at his birth, together with a portraiture of his future greatness.

The promise of a son. Verse 13. *Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.*

Hitherto Zacharias and Elizabeth had no child, because that Elizabeth was barren: and they both were now well stricken in years. But natural obstacles vanish before the promise of Jehovah. In order to maintain the faith of his Church in his al-

mighty power, and prepare the mind for admitting the fact of the miraculous conception of Jesus Christ, many eminent instances occur in Scripture-history, of God's making *the barren woman to keep house, a joyful mother of children**. It was proper that the forerunner of Messiah should, like Isaac, be a child of promise. This extraordinary event was calculated to excite a recollection of the similar instances which had formerly occurred in the birth of several very remarkable persons, and to cherish an expectation of the speedy accomplishment of the promise, *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel†*.

In the same city, Hebron, in which Elizabeth now dwelt, Sarah, in her old age, presented Abraham with his son Isaac, in whom God's covenant was renewed and confirmed. Rebekah, too, and Rachel, and Hannah, and the wife of Manoah, became mothers as it were by miracle; and their several sons were all eminent men in the Church of God. No less eminent was the son of Zacharias and Elizabeth. His name, John, was divinely appointed, and revealed to his father before his conception in the womb. It was accordingly significant. *יוחנן*, from the Hebrew, *יוחנן* signifies the grace of God. "God will be gracious in answering thy prayer for the advent of Messiah, in whom are grace and truth; and thou shalt call thy son, who is to go before his face, by the name of John."

Verse 14. *Thou shalt have joy and gladness, and many shall rejoice at his birth.*

The birth of children is naturally a source of joy to anxious parents and expecting friends. But many a father and a mother would weep at the event, could they foresee the history of their offspring. In this case, however, there was no room

* Psalm cxiii. 9.

† Isa. vii. 14.

for fearful apprehensions. Assurance was given before the birth of John, that his life should be spared until he came to years; that he should be made the happy instrument of publicly introducing the kingdom of heaven in the evangelical dispensation, as also of pointing out to the Church the Redeemer of Israel; and that his own personal character should be such, as to correspond with the remarkable office which he was divinely called to fill. Under these circumstances, both the parents and the pious friends might fearlessly rejoice at his birth.

The heavenly messenger also presents to the father, a

PORTRAITURE of his son. Verse 15. *He shall be great in the sight of the Lord.* ΕΝΩΠΙΟΝ ΤΩ ΚΥΡΙΩ.

John was admitted to the high honour of immediately preceding in his ministry the Lord Jesus Christ. He went *went before his face to prepare the way.* He was therefore "officially great;" and he was, besides, a great man. However he may stand in our opinion, *in the sight of the Lord*, this is his character:—*Among them that are born of women, there hath not risen a greater than John the Baptist**. It is the decision of that Judge, from whose sentence there is no appeal.

The character of this great minister, as described by the angel Gabriel, is marked by *temperance, piety, the rapid success of his ministry, a peculiar force of mind, and the continual influence of the highest motives of action.* Thus was his eulogy pronounced before his birth.

1. John was temperate through life. Ver. 15. *He shall drink neither wine nor strong drink,* is the prediction respecting him.

* Matt. ii. 11.

The law given by Moses, prescribed rules for the conduct of those who should voluntarily separate themselves, for a certain time, from the common enjoyments of life, for religious purposes. These persons were called Nazarites, (Separatists,) and were prohibited the use of strong drink. Sampson was by divine direction a Nazarite through life. While the Nazarites, by their vow, separation from the world, purity of manners, and constant attention to religious objects, were emblematical of the ministry of reconciliation, they more immediately prefigured the Redeemer of men in his devotedness to God for our salvation. It was fit, therefore, that John, the forerunner of this great Nazarite, should be himself literally a Nazarite: and such he was from his mother's womb. Abstinence from sensual enjoyments was habitual to him. Educated in the desert, the hill country of Judea, he was preserved, both in body and mind, from that debility which is the consequence of delicate living, amidst the false and corrupt refinement of the fashionable world. Taste for either food or raiment inconsistent with his penitential ministry, he did not indulge. His wants were few, and his desires were regulated by his wants. The austerity of his self-denial overawed the licentiousness of the age, and exceeded the strictness of which the Pharisee boasted, although it existed only in pretence. He was no parasite, *clothed in soft raiment. He had his garment of camel's hair, and a leathern girdle about his loins; and his meat was locust and wild honey**. He bore in his personal appearance, the character of that ministry of penitence, which was committed to him. *The voice of one crying in the wilderness, Repent ye, for the kingdom of heaven*

* Matt. iii. 4. xi. 8.

*is at hand**. Intemperance, it must be confessed, has in many instances appertained, in a notorious degree, to those whom the world delighteth to honour with the character of greatness. But the slave of appetite or passion, is, in that respect, contemptible, whatever other qualities he may possess to entitle him to our admiration.

2. John the Baptist was pious. Verse 15. *And he shall be filled with the Holy Ghost even from his mother's womb.*

"To be filled with the Holy Ghost," usually implies a prophetic influence†, or some other miraculous power; but it also signifies those gifts of sanctification, for communicating of which, the Divine Spirit, the third person of the Trinity, is emphatically denominated HOLY. Should we even admit that the Spirit of Prophecy came upon John while still in the womb, and made him leap for joy at the salutation of the mother of his Lord, it would not diminish our confidence in his early and uniform piety.

Being filled with the Holy Ghost from the earliest infancy, his soul was sanctified; its faculties were improved, and its several powers directed to their proper objects. *As the child grew, he waxed strong in spirit, until the day of his showing unto Israel*‡.

Piety, John possessed in an eminent degree. He was filled with the Spirit. Conformity to the image of God in true holiness, if it does not enter into the constitution of greatness, as sinners employ the term, is nevertheless an essential part of it, in the estimation of Jehovah. Grace is the effect of divine power; and the renovation of a heart disposed to resist the change, requires no less energy than the original creation. Mercy is the chief work of

* Matt. iii. 2, 3.

† Luke i. 41. 67.

‡ Verse 30.

God. Holiness is accordingly one of the constituents of the greatness ascribed to John. Wo to the man who seeks to be great without piety ! Wo ! wo ! to the minister of religion who is destitute of true holiness !

3. John had rapid success in his ministry. Ver. 16. *And many of the children of Israel shall he turn unto the Lord their God.*

“ To turn unto the Lord our God,” implies both a saving knowledge of the truth, and a corresponding profession of faith and obedience. The excellency of the power which produces this effect is assuredly of God ; but the successful instrument shall be highly esteemed. He hath done a great work, and shall have a corresponding reward. *Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death. And they that be wise, shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever*.*

Successful enterprise is not always a test of greatness. Men of talents may fail, while the more feeble succeed in their exertions. But it is also true, that disappointment proceeds from want of talents ; from either lack of wisdom in devising plans and selecting means ; or lack of power in execution. Greatness, too, which is always comparative, cannot be justly applied to those who are unknown, however high their intrinsic merit. Success, therefore, in great undertakings, as it is both an indication of talents and the means of exhibiting them to advantage, ought not to be excluded from consideration in forming our estimate of character. It was not excluded from the Portraiture which Gabriel drew of John.

* James iii. 20. Dan. xii. 3.

This great reformer acted upon the most conspicuous theatre, and with remarkable success. The prophets predicted this. *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places smooth**. The Evangelists confirm it. *Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins†*. The style of his public preaching forbids us to believe that he administered baptism, or accepted a confession, without demanding evidence of repentance. *Bring forth therefore fruits meet for repentance*. And the Redeemer himself assures us, that the children of Israel, under this ministry, were so generally intent upon divine things, as to flock in crowds, and with uncommon earnestness, to the baptism of John to make a solemn profession of religion. *The law and the prophets were until John: since that time, the kingdom of God is preached, and EVERY MAN presseth unto it‡*. *And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force§*.

4. In the character of John we find distinctly marked a peculiar force of mind.

Verse 17. *And he shall go before him in the Spirit and Power of Elias*.

The antecedent to the pronoun HIM is, in the 16th verse, THE LORD THEIR GOD. Jesus Christ is HE whom John preceded; and accordingly is the Lord God of Israel. However, some, called Chris-

* Luke iii. 4, 5.

† Matt. iii. 5, 6.

‡ Luke xvi. 16.

§ Matt. xi. 12.

tian ministers, boast, in proclaiming themselves the servants of a mere man; the angel Gabriel declares of John, that he is the minister of God; and, in going before the face of his divine Master, he displays great ability and zeal. This part of his character is forcibly expressed in the words, "the spirit and power of Elias." So striking is the similarity between these two prophets, that the latter bears the name of the former. *Behold*, said Malachi, *I will send you Elijah the prophet**. This, said the best interpreter of Scripture, is *Elias which was to come†*.

It does not appear, that John resembled Elijah in the power of working miracles. "The spirit and the power" which was common to these eminent reformers, must, therefore, have respect to the character of mind which distinguished them.

Elijah, in force of character, surpassed all the ancient prophets. With zeal for godliness, he burned as a seraph. His, too, was a zeal "according to knowledge." He magnanimously spurned the seductions of a licentious court, and lodged alternately in the cottage of a lonely widow and in the wilderness. He reproved, and convicted of idolatry, the corrupt priesthood of the age, and revived the knowledge of the true God in Israel. He raised his voice against the profligacy and cruelty of the king and queen, until the throne itself did tremble; Ahab was confounded; and the abandoned Jezebel became implacable. By the judgments which he denounced, and the plans which he advocated, under divine inspiration, a revolution was accomplished in the kingdom in favour of righteousness. His translation to heaven, without passing through the grave

* Mal. iv. 5.

† Matt. xi. 14.

is sufficient proof that God had accepted his labours on earth.

If John resembled Elijah in his abstinence from the pleasures of sense, he resembled him still more in magnanimity. In intellect and zeal, it is sufficient to say, *He was a burning and a shining light*. He faithfully, and in a style of peculiar vehemence, reproved the Pharisee and the Scribe; and against the vices of Herod and that base woman with whom Herod lived in habitual incest, he bore explicit testimony.

His talents were of the first order, otherwise they could not have commanded, during the short period of the four years of his public ministry, that universal respect in Judea to which he undoubtedly attained.

The court, the army, the officers of the revenue, all the religious sectaries, and all classes of men, attracted by his great reputation, attended his public discourses. While he expounded the prophecies respecting Messiah, and the doctrine of *salvation by the remission of sin*, not only the pious people, but those also who were opposed to his doctrine, astonished at the superiority of his mind, and constrained to admire the strength of his reasoning, and the force of his exhortations, flocked to him amidst the hills of Judea, and to the banks of Jordan*. *All men mused in their hearts of John†.*

* Matt. iii. 7. Luke iii. 7. 10. 12. 14, 15. Mark i. 5.

† Luke iii. 15.

(To be continued.)

ANECDOTE.

With Reflections, taken from the Religious Monitor.



A FOND father was in great distress for a favourite child, whom he apprehended to be dying in its infancy. Several of his friends endeavoured to assuage his grief; but he refused to be comforted. At length the minister on whom he attended, offered to pray with him; and desired him to compose his mind, and give up his favourite son to the Divine disposal, since there was no probable hope of his recovery. He replied, "I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence." He had his desire; the child recovered, and grew up, if possible, more and more his darling: but he lived to be a thorn in his side, and to pierce his heart with many sorrows; and, just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mournful father was made to remember his former rash petition with grief and tears; and humbled in the dust, confessed his folly and his sin. *May's Sermons*, p. 124. Note.

This interesting fact affords a striking illustration of the truth of the sentiment expressed by Solomon, Eccl. vi. 12. "For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow?" We are but ill judges of our own happiness. We often desire, with great earnestness, objects, which, if obtained, would prove

highly pernicious ; and we no less earnestly deprecate as evils, things that are not only salutary, but absolutely necessary to our real welfare. It is the happiness of the Christian to know, that the Lord chooseth his inheritance, and ordereth all the circumstances of his lot, from the most important to the most minute. If we were acquainted with the reasons of his providential arrangements, we would not merely submit to them, but approve of them with the most perfect cordiality. Shall not the Judge of all the earth do right? His wisdom cannot err. His love ever leads him to promote the happiness of his people. These considerations should add a double relish to all the comforts of life which an indulgent Providence vouchsafes to the Christian. They come from the hand of your heavenly Father, and are accompanied with his blessing, which addeth no sorrow. Receive them with gratitude ; enjoy them with moderation ; and he who bestowed them, will prevent them from proving hurtful. The same considerations should also serve to promote contentment with our lot whatever it is, and an unreserved, cordial submission to the afflicting dispensations of Providence. Does God judge it proper to withhold the objects of your earnest wishes, and to disappoint your best concerted schemes? Be assured, that you know not the nature of the things you wish for, and foresee not the consequences to which the possession of them would lead. The fact which has suggested these reflections undoubtedly presents a strong case ; but similar instances of the vanity of human wishes, and of the evil consequences of their gratification, though in an inferior degree, occur from day to day. The instruction which the example before us holds out to Christian parents, when their children are taken away in early life, is obvious and important. But

it may with propriety be extended to many other cases. Does it please God to remove by death a dear partner, or parent, relative, or child? to visit you with severe and long continued sickness, with the loss of worldly substance, or any other affliction, such as is common to man? No chastening for the present seemeth joyous, but grievous. But remember, Christian, that these are the appointment of your heavenly Father. They are the result of his wisdom and love. They are intended for your good; and if you improve them as you ought, they shall work together for your good. It is true, you see not at present the fitness of these dispensations, nor are permitted, in many instances, to trace their connexion with your happiness. But it is the office of faith to believe the gracious assurances of this comfortable truth, which your heavenly Father has given. It is your duty to rest with unsuspecting confidence in his wisdom, faith, and fulness of love. If the reasons of the divine procedure in particular cases were made known, you would, even under the severest trials, not merely submit, but rejoice. You would not merely hold your peace and refrain from murmuring, but you would open your lips, and, like Job, bless the name of the Lord, not only when he gives, but when he takes away. But clouds and darkness shall not always cover the throne of God. The time is at hand when he will explain the reasons of his procedure to his people. They shall see the end of the Lord, and understand his loving-kindness manifested in all his ways. These discoveries will fill them with inexpressible admiration and joy. And the whole redeemed company shall with rapturous exultation say, "He hath done all things well."

WE are happy in having obtained more letters of the late Mr. Newton. The following one is the commencement of a correspondence.

Dear Sir,

THIS comes rather to acknowledge your favour of the 6th of March, than to answer it. I am willing you should know that I received it about ten days since, and that I thank you for it, though I am just at this time too busy to write at large. However, I cheerfully accept your proposal of a correspondence. I shall be glad to hear from you, and to write to you, just as we find disposition or leisure, without the formality of apologies on either side. It is probable, you will sometimes think me tardy, for though I spend a considerable part of my life in writing letters, I am always in long arrears to some or other of my friends. I must, however, make one condition: that you will be more sparing in such expressions, as have a tendency to nourish in me a good opinion of myself. It should seem, that, with such a life as I have to look back upon, and such a heart as I feel, I might hear myself praised from morning to night, without being either proud or vain; but there is a fire within, which I would beg my charitable friends not to provide fuel for. Thus much once for all. Pride is sometimes very busy, when it creeps in the semblance of humility, and professes an abhorrence of being praised. I do not well know myself; but I know I am full of tinder, and therefore afraid of sparks.

I can but sketch a hasty answer, to some of your queries as they stand. 1st. I have no hopes of publishing any more of the Ecclesiastical History; nor

have I any other publication in view at present, a volume or two of letters, and a volume of Hymns, may perhaps some time come abroad. 2. The number of Gospel Ministers in our Church increases yearly, and most of them are Calvinists sooner or later. Some have been very useful, before they clearly saw, or explicitly preached, some of the doctrines called Calvinistic. 3. We find that Calvinism will not preserve from the deceitfulness of the heart, and of Satan, and therefore there is not that universal harmony and love, which might be wished. It is a day of outward ease, and there are too many tares among the wheat. However, upon the whole, there is a great and spreading revival; and we have ministers amongst us who are truly burning and shining lights. 4. Mr. Haweis is still living, and till lately, very hearty; but he has been ill, and is gone to Cornwall for his health. His parish is Aldwinkle, near Thrayston, in Northamptonshire, about 22 miles from me. 5. My beloved Mrs. N——, is, through the Lord's tender mercy, still spared to me. In a course of more than 27 years we have lived together, we have known some trials and changes, but our comforts have much more abounded, and the Lord has preserved our affection unabated, which is an invaluable mercy; for we are in ourselves poor fickle creatures, and capable of looking on what we once loved, with indifference, yea, with disgust. Mrs. N—— has a sister, a gracious woman, married to Mr. J—— C——, at Anstruther, who will be glad to see you, should it suit you to call on her. From her you would learn more particulars concerning me, than I could communicate in 30 letters. 6. Lastly, for myself, I am situated in a small market town, containing about 450 families. I am curate; the vicar is Mr. Browne, author of the Sunday Thoughts. I have

been here almost 13 years. Olney is like Jeremiah's two baskets of figs*. I am happy in a very affectionate, simple, poor people, many of whom express the christian character, as venerably, as any people I know: but the bulk of the town lieth under the wicked one.

There are two meetings; a Baptist, and Independent. Perhaps there is no town in the kingdom, favoured with more gospel opportunities in proportion to its size. I preach three times on the Lord's day; on Tuesday and Thursday evenings statedly. There are likewise weekly lectures in the meetings, besides many occasionally, when ministers are here from other places. I have had at times more than thirty different ministers in my pulpit; many of them repeatedly: yet sin grows, strengthens, and prevails amongst us. But we have, as I said, a favoured few who adorn the Gospel; for whose sake I love the place.

I thank you for the account you give of the secession. I knew something of it in general, but am still at a loss to know the difference between the Burgers and the Antiburgers, which, from the direct opposition of the names, should seem to be very great. I long for the time when the old name of Christians shall prevail over all paltry distinctions; and they who hold the one head, and are built upon the one foundation, shall be constrained to love each other with a pure heart fervently.— When you mention me, speak of me as one who loves and prays for all who love the Lord Jesus in Scotland. Give my love to your friends you have named, Mr. — and Mr. —.

I am your sincere friend and servant,
Olney, April 22. '77. JOHN NEWTON.

* Jer. 24. 2. One basket had very good figs, even like the figs that are ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.

R E V I E W.

A full length Portrait of Calvinism. By an old fashioned Churchman. The second edition, with additions and corrections. New-York, T. & J. Swords, 1809. pp 55. 12mo.

(Continued from p. 399.)

A GREATER man, one more consistent, more able, and more pious than Calvin, has not appeared in the Church, since the apostolic period. For the old fashioned Churchman and his compeers to assail such a man—a man whom his cotemporaries respected, and his enemies feared, is a strange infatuation—"passing strange." Verily, if *they* think they have **ANY THING** whereof to boast, **HE** assuredly, all wise, and good, and impartial men being judges, had more. Compare, reader, the *Works* of the mighty reformer, with those of his opponents, and you will see we are not incorrect in what we say on this subject. One proof will suffice to convince every person. The Churchman and his compeers, **RIGHT REVEREND AND REVEREND**, rectors, assistant preachers, and most grave and venerable professors, do not even understand *the man* whom they condemn. We would rather ascribe the manner in which they treat him, to ignorance than to design; for we hope *their hearts* are better than *their heads*.

We proceed to examine, according to promise, the disjointed quotations of our author. They are numbered 2, 3, 4, 5, 6, 7. in pages 6, 7, 8.

The words are given correctly, as far as the quotations extend; but the use which is made of them is unfair, incorrect, unfounded, and inexcusable. It is this. "*Thus, saith our author in p. 8 of his work, it is evident, from Calvin's own words, which are perfectly explicit, that the reprobates are placed in a situation in which they cannot possibly help themselves; and in which they are carefully prepared for that damnation to which from the womb they are decreed. Salvation is offered to them, but it is to mock them; light is shed around them, but it is to blind them; the voice of mercy is sounding in their ears, but it is to tantalize them; God invites and beseeches them to partake of heavenly bliss, but it is to thrust them down to the pit of hell.*" And in p. 10, he says, "*If a man cannot take a single step in the way of salvation, till the moment of irresistible grace arrives, he is under an absolute necessity of living in sin: and so Calvin acknowledges.*"

But where, we ask, nay, we demand, from our author? Surely not in the passages quoted; for in the connexion of these passages, with those from which they have been torn, the opposite to this conclusion is taught. That the reader may judge, we will give three specimens.

The first is numbered 3. in the Portrait, and in Calvin's Institutes, book iii. chap. 23. sect. 1. stands thus in its connexions. "But when men hear these things asserted, they are incapable of restraining their intemperance and audacity, but break out into tumult, as though a trumpet were sounded for the assault. *Many persons, under the pretext of supporting the interests of the glory of God, and of preventing any unjust blame from being thrown upon him, consent to the doctrine of election, but deny that he reprobates any. But this subterfuge*

*is puerile and absurd; since election cannot subsist unless it be opposed to reprobation**. It is admitted, that God separates those whom he adopts to salvation; it is, therefore, grossly impertinent to say, that those who are not elected, obtain, by chance, or by their own industry, what is bestowed from above on very few persons. God, then, reprobates those whom he leaves, and for no other reason than because he chooses to exclude them from the inheritance which he has destined for his children. Nor is the audacity of men to be endured, which is not to be repressed by the authority of the word of God, when it relates to the incomprehensible council of God, which even angels adore. We have also justly heard, that this hardening is as much in the hand of God, as his mercy. We have seen, indeed, that St. Paul does not give himself the trouble, like some great doctors, to exonerate God by lying for him; he merely shows that a vessel of clay is not permitted to dispute with him that made it. Further, those who cannot endure the thought, that God should reprobate any, how will they extricate themselves from that sentence of Jesus Christ?—‘Every plant which my heavenly Father hath not planted, shall be rooted up.’ They admit, that all those whom the Father has not condescended to plant in his field as sacred trees, are manifestly destined to perdition. If they deny this to be a mark of reprobation, there is nothing so clear, that they will not obscure. Though they cease not to murmur, let our faith be constrained within the boundaries of sobriety, and listen to the caution of St. Paul: not to complain of God, if ‘willing to show his wrath, and to make his power known, he endures with much long-suffering the vessels of wrath fitted to destruction, and makes known the riches of his glory on the vessels

* This, in italics, is the part quoted.

of mercy, which he had afore prepared unto glory. Let readers attentively observe this circumstance, that St. Paul, in order to cut off all murmurs and calumnies, attributes a sovereign empire to the wrath and power of God; since it is equally unjust and unreasonable to profess to investigate the secret judgments of God, which swallow up all our powers by their unfathomable depth.

“The conduct of God in inflicting upon the reprobate the punishment due to them, and in bestowing upon his elect the grace which they did not deserve, may be easily defended against all accusation, by the similitude of a creditor, who has an unlimited right over his debt, to remit it to the one, and to enforce the payment from the other, according to his own pleasure. The Lord may, therefore, show favour to whom he will, because he is merciful; and not to all—because he is just. In bestowing upon some what they do not deserve, he shows that his favours are gratuitous; in not bestowing it upon all, he shows what all deserve.”

The second is numbered 6. page 8. and is part of a paraphrase of Isaiah vi. 9, 10. contained in book iii. chap. 24. sect. 13. “And he, i. e. the Lord, said, (to the prophet,) Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.” “Behold, says Calvin, *he directs his voice to them, (i. e. the Jews,) that they may be more deaf; he kindles a light, that they may be more blind; he publishes his doctrine, that they may be more stupid; he proposes a remedy, but not that they may be healed*” And John, he adds, quoting this prophecy, John xii. 39. affirms, that

* The part quoted.

the Jews could not believe the doctrine of Christ. "Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them."

The passage thus quoted from the prophet, and on which Calvin makes the paraphrase, is adduced by him to prove the fact that God sends his word to many, whose blindness he wills should be greatly increased. "Let it not grieve us, he says, on this subject, to adopt the language of Augustine. God might turn the will of the wicked unto God, because he is almighty. He might indeed. Why, therefore, doth he not? Because he would not. Why he would not, is in himself."

And in another part of the same section, we find the following language: "What meaneth the Lord, (wilt thou say,) in teaching them, whom he takes care shall not understand him? Consider, (such is the reply of Calvin,) whence is *the fault*, and thou wilt cease to ask. For however great the darkness may be in the word, yet there is always light enough to convince the conscience of the wicked."

The third specimen we will give, is numbered 7, by our author, and in book iii. chap. 23. sect. 9. of Calvin's Institutes, is as follows: "The reprobate wish to be considered excusable in sinning, because they cannot escape the *necessity* of sinning; especially since they are subjected to such a necessity by the appointment of God. We, however, on that very account, deny that they are legitimately excused; since its own equity is evident in the appointment of God, by which they complain that they are destined to destruction; an equity to us indeed unknown, but still most certain. From whence we conclude, that they suffer no evil which

is not inflicted by the righteous judgment of God. We also say, that they act preposterously, who turn their eyes to the secret counsels of God, for the purpose of finding the cause of their damnation, whilst they wink at the corruption of nature, from whence that damnation flows. But they cannot impute this to God, because he has given his own testimony of his creation. For, although man is created by the eternal providence of God, in that calamity to which he is subject, yet he has derived *the cause of it from himself, not from God*; since he is thus lost *for no other reason*, but because he has fallen from the integrity, in which God made him, to a corrupt and polluted depravity."

The reader now can judge with what candour and fairness our author has treated *the man* whom his fathers revered, and of whom they spoke with approbation. Much is said *about him* in this "Portrait," for the purpose of condemning him, but we look in vain for *proofs* of the charges alleged. In this respect, the 'old fashioned Churchman' ranks with those "choice spirits," Daubeny, Kipling, Hobart, Howe, and a host of associates. Illustrious men! "no doubt but ye are the people, and wisdom will die with you*." Your admirers, in the matters at issue between you and Calvin with his associates, have thought "ye are gods; and all of you are children of the Most High!" But without the spirit of prophecy, we venture to say, "Ye shall die like men, and fall like one of the princes†."

The reader, no doubt, has perceived that the grand objection which our author brings against Calvin's View of the Divine Decrees, is this, "*that the sin of reprobates is the necessary consequence of the divine decree, and therefore excusable.*" We have already shown, p. 269, that

* Job xii. 2.

† Ps. lxxxii. 6, 7.

Calvin makes a distinction between *necessity* and *compulsion*. This great man, in his endeavours to prove the divine decrees, did not destroy the doctrine of human responsibility. His mind was too vigorous, his perception too clear, his knowledge of philosophy too extensive, to commit such an error. He understood perfectly well, that God's "foreknowledge and providence," or to be more definite in our language, his *predestination*, and that liberty which doth *truly* belong to man as a *moral agent*, were consistent, and accordingly he explained and established both these truths.

In book II. chap. 2, throughout, whilst he rejects the idea that man hath a *free choice* of good as well as evil, he doth explicitly maintain that man sins from choice, and not compulsion.

Having said, in book I. chap. 16. sect. 3. "that there is no wandering power, action, or motion in creatures, but that they are so governed by the secret counsel of God, that nothing can happen but that which he has decreed according to his knowledge and will," he repels in the 8th section, the objection which some bring against this, as if it were merely the doctrine of Stoical fate*. "This doctrine," says he, "is falsely and maliciously laid to our charge; for we do not, with the Stoics, imagine a necessity arising from a perpetual connexion, and a certain intricate series of causes, which is contained in nature, but we make God the judge and governor of all things, who, according to his own wisdom, hath from the remotest eternity decreed what he would do, and now by his power executes what he hath decreed."

In the 9th section of the above chapter, he says,

* And yet our *very candid* and thoroughly learned, (we mean so learned as to understand Calvin,) author says, there is no difference between Calvin's doctrine of decrees and the fate of Stoics. Reader, who is to be believed, Calvin, or the spiritual Quixote who attacks him?

"Yet, since the dulness of our minds falls far short of the depths of divine providence, we must adopt a distinction which will assist it. I say, therefore, that though all things are ordained by God's counsel in a manner that cannot be altered, yet they are accidental to us." On this distinction he enlarges considerably, illustrating it by a supposed case, and also by cases drawn from Scripture. In the prosecution of this subject, he makes a distinction between *the necessity which arises from the divine decree, and that which is in the nature of the thing decreed*, referring for an illustration, to Christ's bones, which by virtue of assuming our nature, were frangible, i. e. might be broken; and yet, because of the divine purpose, could not be broken.

In chapter 17, of the same book, (I.) sect. 5, we meet with the following language: "For since every thing, (Calvin is quoting an objection,) which happens is dependent on it, (i. e. providence,) therefore, say they, neither robberies, nor adulteries, nor manslaughters, are committed, but by the interposition of God. Why, therefore, say they, shall a thief be punished for spoiling him, whom the Lord wills shall be chastised with poverty? Why shall a murderer be punished who has slain a man whose life the *Lord* had terminated? If all such men do obey the will of God, why are they punished? But I deny that they obey the will of God; for we may not say, that he who is influenced by an evil mind, does yield obedience to the command of God, since he is only following his own wicked lust. He obeys God, who being made acquainted with his will, doth labour to that end to which his will calls him. But whence are we thus made acquainted, but from his word? Therefore, in doing of things, that same will of God must be perceived, which he declares in his word. God only *requires of us, that which he*

commands. If we do any thing against his commandment, it is not obedience, but obstinacy and transgression. But unless he would, we should not do it. *The reader will perceive this an objection.* I grant it. But do we do evil things, with this view, that we may obey him? No. He no where commands them. We, however, rush on to the commission of them, not thinking of what he wills, but so raging with the intemperance of our lust, that we designedly strive against him. And in this way, by evil doing, we fulfil his own decree; because by the infinite greatness of his wisdom, he knows well, and in a manner consistent with his nature, to produce good results, by evil instruments. But see how foolish is their reasoning! They wish that those who commit crimes, should not be punished, because these crimes could not have been perpetrated without the will of God. I grant more, that thieves, and murderers, and other wicked persons, are the instruments of divine providence, which the Lord uses to execute the judgments which he hath determined: *but I deny that any excuse can be offered for their wickedness on that account.* For why? Shall they make God a partner with them in iniquity, or conceal their own depravity under his righteousness? They can do neither." He then illustrates his meaning by the sun shining on a dead body. "From whence, (he asks,) comes the smell of such a body? All see it is produced by the rays of the sun: yet no man will say, that they smell offensively. So when there resteth in an evil man, the matter and guilt of evil, what is there to justify a belief, that God would be defiled by using their instrumentality according to his pleasure?"

These extracts are sufficient for our purpose. The reader will perceive, that, according to Calvin, there is a distinction, not merely in name, but in

fact, between that necessity which arises from God's decree, and that which arises from our own corruption; that the former necessity, as it is not the motive or cause of the sinner's conduct in disobeying God, so it cannot be his excuse; that the latter necessity, as it *is* the motive and cause of the sinner's conduct in disobeying God, so it constitutes his guilt; that the former necessity does not so interfere with the latter, as to destroy the moral agency and consequent responsibility of the sinner, acting under the latter necessity; that the former necessity, not constituting the rule of life revealed to the sinner, will not be the rule of judgment in condemning him, if he die in his sins; that the latter necessity, being in direct opposition to God's revealed will, proves the righteousness of the finally impenitent sinner's punishment. And, finally, that the latter necessity cannot be so connected with the former, as to make the former the efficient cause of the latter.

To conclude. We cannot better express Calvin's view on the decrees of God and the moral agency of man, than by quoting the late Bishop Horsely.

"The liberty, therefore, of man, and the foreknowledge and providence of God, are equally certain, although the proof of each rests on different principles. Our feelings prove to every one of us that we are free: reason and revelation teach us that the Deity knows and governs all things; that even 'the thoughts of man he understandeth long before'—long before the thoughts arise—long before the man himself is born who is to think them. Now, when two distinct propositions are separately proved, each by its proper evidence, it is not a reason for denying either, that the human mind, upon the first hasty view, imagines a repugnance, and may perhaps find a difficulty in connecting them, even after the distinct proof of each is clearly per-

ceived and understood. There is a wide difference between a paradox and a contradiction. Both, indeed, consist of two distinct propositions; and so far only are they alike: for, of the two parts of a contradiction, the one or the other must necessarily be false—of a paradox, both are often true, and yet, when proved to be true, may continue paradoxical. This is the necessary consequence of our partial views of things. An intellect to which nothing should be paradoxical would be infinite. It may naturally be supposed, that paradoxes must abound the most in metaphysics and divinity, “for who can find out God unto perfection?”—yet they occur in other subjects; and any one who should universally refuse his assent to propositions separately proved, because when connected they may seem paradoxical, would, in many instances, be justly laughed to scorn by the masters of those sciences which make the highest pretensions to certainty and demonstration. In all these cases, there is generally in the nature of things a limit to each of the two contrasted propositions, beyond which neither can be extended without implying the falsehood of the other, and changing the paradox into a contradiction; and the whole difficulty of perceiving the connexion and agreement between such propositions arises from this circumstance, that, by some inattention of the mind, these limits are overlooked. *Thus, in the case before us, we must not imagine such an arbitrary exercise of God's power over the minds and wills of subordinate agents, as should convert rational beings into mere machines, and leave the Deity charged with the follies and the crimes of men—which was the error of the Calvinists**. Nor must we, on the other hand, set up such a liberty of created beings, as necessarily precluding the divine foreknowledge of

* Where is this error to be found in the Standards of Calvinistic Churches? Where, in the writings of legitimate Calvinists?

human actions, should take the government of the moral world out of the hands of God, and leave him nothing to do with the noblest part of his creation; which hath been, perhaps, the worse error of some who have opposed the Calvinists*."

The reader after comparing these extracts from Horsely, with those already given from Calvin, will be surprised to find that on *these very points, where the two agree*, the former is pleased to speak in a tone of censure of the latter and of those who are called Calvinists. What can we say of such conduct? It is strange!

For Horsely was an *honourable man* :
So are they all, all *honourable men*.

Hobart, Howe, and the *great and small*, reverend and right reverend foes and *caricaturists* of Calvinism, are all honourable men! and so is our "old fashioned Churchman," misquotation and misrepresentation, to the contrary notwithstanding. *He* is moreover possessed of a *tender*, as well as an *honourable* spirit, if we may credit his words.

He discovers this in different parts of his work. "The blood is now chilled in one's veins"—then, "the tender feelings of the heart are pained." Appeals to sympathy are frequent. Really, did not other parts of the publication contradict these, we should be disposed to honour his heart, whatever discredit we might attach to his head. But as it is, before we give credence to his possessing *tender feelings*, we want the proofs thereof. Where shall we find these proofs?

"Gentle Shepherd, tell us where?"

* Sermons, vol. II. Ser. xix.

(To be continued.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

*Report of the Directors to the London Missionary Society,
May 9, 1811.*

THE Directors of the Missionary Society have once more the pleasure of meeting their Christian friends, upon an occasion which always interests their hearts, and excites their thankfulness. To relate to their brethren, their feeble efforts to spread the knowledge of Christ among the Heathen, and to inform them of the success, which, in many instances, has attended those efforts, afford them the sincerest joy; especially as they are satisfied that such details are highly gratifying to those who love our Lord Jesus Christ in sincerity; that they call forth gratitude to God for his condescending goodness in accepting and blessing their attempts; and renew in their minds a holy resolution to persist in their active endeavours to promote his glory.

The Directors will commence their Report, as they have generally done, with the islands of the Pacific Ocean.

OTAHEITE.

IN the Report of the last year, the Directors informed the Society that the greater part of the Missionaries had thought it necessary to retire from Otaheite, in consequence of a war which had broken out between Pomarre and a considerable party of his subjects; that four of the single brethren had, however, continued at Otaheite, and that all the rest had been conveyed to Huaheine, a neighbouring island, where they were received and treated with kindness. The Directors have now to report more particularly on this afflicting event, and on other occurrences which have induced the missionaries, (with the exception of Messrs. Nott and Hayward,) to remove from thence to New South Wales.

It appears that open rebellion broke out at Otaheite in the night of Nov. 6, 1808, and soon spread throughout the island.

The married brethren, together with Messrs. Davies, Teissier, and Warner, were conveyed on Nov. 10, to Huaheine, in the brig *Perseverance*, which providentially was at that time at Otaheite. Messrs. Hayward, Nott, Scott, and Wilson, remained with the king, but were soon obliged to remove to Eimeo; and on the defeat of Pomarre, in an action with the insurgents, the houses of the Missionaries were burnt, their gardens and plantations demolished, their cattle seized, and all the Society's property which could not be put on board the *Perseverance*, was carried away. In the course of a few months, the brethren from Eimeo joined these at Huaheine, except Mr. Nott, who still continued with Pomarre.

The Missionaries thus express their feelings on the occasion: "We unanimously agreed, that the state of the island is such that there is no prospect of safety or usefulness. Should even the disaffected chiefs prove our friends, we dread the thought of living under a government where nothing is to be expected but constant quarrels and confusion. We think that Pomarre's government, with all its defects, is a blessing to the island; and the natives acknowledge that if it be overthrown, there will be nothing but war and commotion. The consideration of these things, together with the little success that has hitherto attended the labours of many years at Otaheite, and Providence having, at the present juncture, put into our hands the means of removal to another island, fully determined our minds."

It is here both just and necessary to remark, that the brethren interested themselves greatly to promote an accommodation between Pomarre and the powerful chiefs who opposed him; but there appears to have existed such a deeply rooted animosity between them, that all attempts at conciliation proved abortive. Concerning the insurgent chiefs, the brethren observe, "We have no cause to doubt but that some of them may be much concerned on our account, and may have some friendly regard for us, though not on the score of our religion; yet in case they should prevail against Pomarre, they have no power to restrain the rabble that follow them from injuring us; and there is reason to think, that our having time to take our property on board, is a great mortification to many."

The reception which the Missionaries met with at Huaheine, was of such a friendly nature, as to encourage them to resume their Missionary labours. Messrs. Henry and Davies made a tour of the island, and preached at every convenient opportunity.

After they had resided about four months at this island,

Messrs. Scott and Wilson arrived from Eimeo, and were soon followed by Mr. Hayward. They reported that the state of affairs at Otaheite was as bad as ever; that Pomarre had been defeated in several attempts to subdue the insurgents; that the whole island was in their possession, and that Pomarre, with Mr. Nott, had removed to Eimeo. They also stated, that the means which the Missionaries had taken to inform the commanders of such ships as might touch at Otaheite, of the state of that island, had providentially saved Captain Campbell and the ship's company of the *Hibernia* from the fury of the islanders; but that, unfortunately, the *Venus*, from Port Jackson, had fallen into their hands, the first mate of which vessel they had killed, and had imprisoned the crew, with a view to offer them in sacrifice to their god Oro. These were, however, humanely ransomed by Captain Campbell, and the vessel retaken.

The Missionaries also received a letter from Pomarre, requesting them to return to Otaheite, when the war should be over. But there being, in their opinion, no prospect of such an event, they were induced to meet for the purpose of deciding whether they should give up the mission, and remove to Port Jackson, or elsewhere, as opportunity should offer. "And on a consideration of all the circumstances which had occurred respecting this Mission, together with their expulsion from Otaheite; the destruction of their houses; the loss of their property; the improbability of the restoration of Pomarre's authority; and, even in case he should be restored, the great slaughter which is likely to take place before peace and tranquillity could be restored: it was agreed that the Missionaries should embrace the first opportunity for a removal."

On the 17th October, 1809, the brig *Hibernia*, Captain Campbell, and the *Venus* schooner, arrived at Huaheine, and brought intelligence that Pomarre was still unsuccessful in his efforts to regain the sovereignty. And the Missionaries having, (in pursuance of their previous determination to leave the South Seas,) agreed with Captain Campbell for a passage to Port Jackson, by the way of the Feejee Islands, they sailed from Huaheine on the 26th October, excepting Mr. Hayward and Mr. Nott, who resolved to remain for the present at that island, and to wait for a future conveyance to New South Wales.

The voyage of the Missionaries was tedious and dangerous. At the Feejee Islands Mr. Warner left them, and obtained a free passage to India, in an American vessel; and the remaining Missionaries safely arrived at Sydney Cove, in New

South Wales, on the 17th February, 1810. On the 28th February, the Northumberland schooner arrived at Port Jackson, from Otaheite, at which place she narrowly escaped being taken. The report by this vessel was, that affairs were as unsettled as ever ; but that Pomarre meditated another attempt to reduce the island to subjection.

The Missionaries were kindly received at Port Jackson. His Excellency, Governor Macquarrie, promised them the privilege of settlers, and recommended that some of them should undertake the instruction of youth. Such, he said, should be victualled from his Majesty's stores, as well as those who had families, and who could not do any thing immediately to support themselves. Soon after this, the Rev. Mr. Marsden arrived in the colony, from England, and renewed those active and benevolent exertions on behalf of the Missionaries and the Society, to which he had been accustomed. By his means, the married brethren particularly, were agreeably accommodated, and the single men were put into a way of supporting themselves in useful and respectable situations.

The Directors have signified their full approbation of Mr. Marsden's kind and judicious proceedings, and have cheerfully repaid the sums of money which he thought it expedient to apply for the use of those Missionaries whose circumstances required pecuniary assistance. They have also solicited his continued attention to the brethren and sisters, and have particularly recommended Mr. and Mrs. Bicknell, and the four females who accompanied them from this country to reinforce the South Sea Mission, to his care. They have thought it right also to intimate, that in case the said females should not choose to remain in New South Wales, under the circumstances which have occurred since they left England, the Directors will feel it their duty to sanction the provision of a passage home.

The Directors indulge a hope that the removal of the Missionaries to New South Wales, will be productive of much moral and religious benefit to that colony, especially as it respects the instruction of youth ; and that by their instrumentality many of the rising generation may be trained up in the good ways of God.

Such, according to the latest accounts received by the Directors, is the actual state of the Mission to Otaheite and its neighbouring islands ; a mission which originated in the purest benevolence, and which, when it is considered as an energetic attempt to introduce the everlasting gospel into the very numerous islands of the South Sea, must be acknow-

ledged to be of great importance. That Divine Being, whose sovereign will it is to exercise the faith and patience of his servants, even with regard to objects which he approves, has not been pleased to grant to the Directors that success which their hopes, and the opening prospects of the Mission, led them to anticipate; and to his will they desire most submissively to bow. The event will, they are sure, be met with correspondent feelings on the part of the Society at large.

The Directors do not, however, consider that the past efforts of the Society are entirely lost, that all their hopes are extinct, and that it only remains for them to look back with unavailing regret. The nature of the object, and the ordinary procedure of Divine Providence, equally forbid such feelings. That good, even to a considerable extent, has been done, they are fully confident; and they even review with satisfaction the correspondence of the Missionaries, in which the unshaken confidence of happy effects finally resulting from their labours, caused them to rejoice amidst the numerous privations and hardships which they endured. The seed of divine truth has been copiously sown, especially among the younger part of the inhabitants: impressions, however latent at present, have, doubtless, been made on many; the benevolence, disinterestedness, meekness, patience, and fortitude of those who instructed them, will be reflected on with strong sensations, although the Missionaries themselves are removed; many a wish for their return will pass from heart to heart, and revive and deepen former impressions; and whoever may be the happy and honoured instruments, in reaping the joyful harvest resulting from the prayers and efforts of the multitudes of the British Israel, they will acknowledge that the ground was broken up, and the seed sown, by their praiseworthy, though less successful predecessors. Of the progress in civilization, made by various individuals among the natives, the Society has had an opportunity of judging from the letter addressed to them by the Chief at present deposed, and this, although doubtless a favourable, ought not to be considered as a solitary mark of the progress made towards civilization. The desire of knowledge which they have excited, cannot lie dormant; their thirst for further improvement will naturally be attached to the persons of those who produced it, and will prepare the way either for their return, or for the arrival of others. Should even no further actual effort be made for years to come, the chief difficulties in the way have been surmounted. Experience has shown, that in times of tranquillity

among the natives themselves, persons sustaining the inoffensive and unassuming character of Christian Missionaries, may reside among them with security; that they may in a prudent manner discharge the duties of their sacred functions; and the means of so doing, as it respects the attainment of the language, have been rendered comparatively easy, by the labours of the Missionaries, which have reduced it to the arrangements of cultivated tongues.

Such are the general considerations which the intelligence, now communicated by the Directors, has brought to their minds. Whether, with the departure of the Missionaries, the exertions of the Society in the South Seas are brought to a close or not, it remains for that all-wise Being who controls all human affairs, by the future dispensations of his providence, to decide. The Directors wait with submission and attention for the further intimations of his will.

The Directors will only add, that the Society appears to be called upon to admire the goodness of God in providing for the Missionaries the means of safety and removal, at a time when the Island of Otaheite was thrown into a dreadful state of confusion; so that, although many inconveniences and dangers were encountered, not a single life has been lost. Let God be glorified.

POSTSCRIPT.

Since this part of the Report was written, letters have been received from the Rev. Mr. Marsden, and from the Missionaries returned from Otaheite, dated October 25, 1810, by which the Directors are informed of the safe arrival at Port Jackson, of Mr. and Mrs. Bicknell, and of the female Missionaries who accompanied them. They were favoured with a good voyage of about five months, were well treated by the captain, and kindly received by the Rev. Mr. Marsden and our Christian friends in that colony, who were anxious to accommodate them, and to promote their future comfort and usefulness.

Mr. Marsden is of opinion that the Otaheitan Mission may be renewed with a probability of ultimate success, if a vessel of 150 or 200 tons were sent out from England with a suitable investment for Port Jackson and the islands of the South Sea; and which, by trading among them, and procuring their produce, would soon cover the whole expense of the equipment, and provide for the support of the Mission, while it would secure the means of intercourse with the Missionaries. The greater part of the Missionaries now at Port Jackson have signified, by letters to the Directors, their

readiness to resume the Mission, if this plan can be adopted, either by the Society or by individuals, and a suitable opportunity should be presented by the restoration of tranquillity at Otaheite.

SOUTH AFRICA.

BETHELSDORP.

THE Directors have the pleasure to report, that the work of God among the Hottentots, at the different stations occupied by our Missionaries, continues to be carried on, and to increase in a very encouraging manner. Our venerable brother Vanderkemp informs us, that the public services of religion at Bethelsdorp are well attended, and that the power of divine grace has been displayed in several instances. The number of persons generally resident there, and considered as belonging to the Institution, was found upon examination to amount to 979, including men, women, and children. The increase, during the year 1809, was 269, of whom forty-two had been born at Bethelsdorp during that period.

The progress of civilization has been considerable. The knitting-school is continued, and prospers beyond expectation. Several useful articles are produced, which are very acceptable to the military officers in the neighbourhood, and by the profits of which, about thirty of the children have derived their daily subsistence. Matts and baskets are also made in considerable quantities, and readily sold at Fort Frederick and other parts of the country. The manufacture of salt has likewise met with much encouragement, and the salt is fetched from Bethelsdorp by the farmers, or carried to different places around, where it is bartered for wheat and other necessities. Soap-boiling, sawing, and wood-cutting for waggons, are also carried on with diligence, and become a source of support; the people also obtain no small advantage by their journies to Cape Town with the farmers. The good effect of Christian instruction, in thus rendering the most indolent and idle of mankind industrious and useful members of civil society, and raising them so much above the abject state in which the Missionaries found them,

is peculiarly pleasing, and affords much encouragement to proceed with vigour in our attempts to evangelize even the most uncivilized of the human race.

The very favourable harvest of the year 1808, operated as a powerful stimulus to agricultural diligence, so that more than forty sacks of wheat were sown, besides barley, rice, beans, peas, Indian corn, and pumpkins. Some fountains have also been discovered in the neighbourhood, amply sufficient for domestic purposes. All which agreeable circumstances have tended to render Bethelsdorp more satisfactory as a stated settlement, and to make our brethren indifferent to that removal which once seemed to them so very desirable, but to which unexpected difficulties had arisen.

The Society will recollect how much the heart of our zealous and venerable friend, Dr. Vanderkemp, was set upon attempting a Mission to the numerous inhabitants of the island of Madagascar. To facilitate this important measure, application was made to his Excellency Lord Caledon, through the medium of the Colonial Secretary, requesting, that, if possible, some vessel in his Majesty's service, might touch at Algoa Bay, and by taking the doctor and his companions on board there, prevent the great expense of the removal of four families and their effects to the Cape. His Excellency was pleased to assure Dr. Vanderkemp of his readiness to promote his views, but did not think it probable that a King's ship would, from the nature of the service, touch at Algoa Bay. The Directors remain uncertain, whether the Doctor still intends to attempt that mission; but considering that he has been at times very seriously indisposed, they are rather inclined to request his valuable services in another way. The number of Missionaries being considerably augmented, and more being about to be sent to Africa, it has appeared to the Directors exceedingly desirable that a superintendant of the whole work should reside at the Cape, who might manage all the pecuniary concerns of the Society, which are now become considerable, and who might give that advice and assistance to new Missionaries which his talents and experience have so eminently qualified him to afford. The Directors have therefore proposed this measure to him, leaving it, however, altogether to his own judgment and inclination, to decide upon the proposed measure, or to proceed, if he finds it practicable, to Madagascar.

(To be continued.)

DOMESTIC.

The plan of a Theological Seminary adopted by the General Assembly of the Presbyterian Church in the United States of America, in their sessions of May last, A. D. 1811; together with the measures taken by them to carry the plan into effect.

(Continued from page 456.)

Sect. 10. Every director, previously to his taking his seat as a member of the board, shall solemnly subscribe the following formula, viz. " Approving the plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God, and of this board, that I will faithfully endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the Seminary."

Sect. 11. The board of directors shall inspect the fidelity of the professors, especially in regard to the doctrines actually taught, and if, after due inquiry and examination, they shall judge that any professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church Government, immoral in his conduct, unfaithful to his trust, or incompetent to the discharge of his duties, they shall faithfully report him as such to the General Assembly. Or if the longer continuance of a professor be judged highly dangerous, the directors may immediately suspend him, and appoint another in his place, till the whole business can be reported, and submitted to the Assembly.

Sect. 12. It shall be the duty of the board of directors to watch over the conduct of the students; to redress grievances; to examine into the whole course of instruction and study in the Seminary; and generally to superintend and endeavour to promote all its interests.

Sect. 13. The board of directors shall make, in writing, a detailed and faithful report of the state of the Seminary, to every General Assembly; and they may, at the same time, recommend such measures for the advantage of the Seminary, as to them may appear proper.

Sect. 14. At every stated meeting of the board of directors, unless particular circumstances render it inexpedient, there shall be at least one sermon delivered in the presence of the board, the professors, and students, by a director or directors previously appointed for the purpose.

ARTICLE III.

Of the Professors.

Section. 1. The number of the professors in the Seminary shall be increased or diminished, as the Assembly may, from time to time, direct. But when the Seminary shall be completely organized, there shall not be less than three professors: one of Didactic and Polemic Divinity; one of Oriental and Biblical Literature; and one of Ecclesiastical History and Church Government.

Sect. 2. No person shall be inducted into the office of professor of divinity, but an ordained minister of the Gospel.

Sect. 3. Every person elected to a professorship, in this Seminary, shall, on being inaugurated, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz. "In the presence of God, and of the directors of this Seminary, I do solemnly, and *ex animo* adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith; or, as a summary and just exhibition of that system of doctrine and religious belief which is contained in holy Scripture, and therein revealed by God to man for his salvation: and I do solemnly *ex animo* profess to receive the Form of Government of said Church, as agreeable to the inspired oracles. And I do solemnly promise and engage, not to inculcate, teach, or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in the said Confession of Faith or Catechisms; nor to oppose any of the fundamental principles of Presbyterian church government, while I shall continue a professor in this Seminary."

Sect. 4. The salaries of the professors shall be recommended by the directors; but they shall be fixed only by a vote of the General Assembly.

Sect. 5. The professors may accompany their lectures and recitations with prayer, as frequently as they may judge proper, in addition to those daily seasons of prayer in which all the students shall unite.

Sect. 6. Each professor shall lay before the board of directors, as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss, in conducting the studies of the youth that shall come

under his care : and in this system he shall make such alterations or additions as the board shall direct ; so that, eventually, the whole course through which the pupils shall be carried, shall be no other than that which the board of directors shall have approved and sanctioned, conformably to Sect. 8.

Art. II. And as often as any professor shall think that variations and additions of importance may be advantageously introduced into his course of teaching, he shall submit the same to the board of directors, for their approbation or rejection.

Sect. 7. Every professor shall, if practicable, have at least one lecture or recitation every day, on which the pupils, in his branch of instruction shall be bound to attend ; and on which the other pupils of the seminary shall attend as often, and in such manner, as may be directed by the majority of the board of directors.

Sect. 8. Any professor intending to resign his office, shall give six months notice of such intention to the board of directors.

Sect. 9. The professors of the Institution shall be considered as a faculty. They shall meet at such seasons as they may judge proper. In every meeting the professor of didactic and polemic divinity shall preside, if he be present. If he be absent, a president shall be chosen *pro tempore*. The faculty shall choose a clerk, and keep accurate records of all their proceedings ; which records shall be laid before the directors at every meeting of the board. The president of the faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member. By the faculty, regularly convened, shall be determined the hours and seasons at which the classes shall attend the professors severally, so as to prevent interference and confusion, and to afford to the pupils the best opportunities of improvement. The faculty shall attend to, and decide on all cases of discipline, and all questions of order, as they shall arise. They shall agree on the rules of order, decorum, and duty, (not inconsistent with any provision in the plan of the Seminary, nor with any order of the board of directors,) to which the students shall be subjected ; and these they shall reduce to writing, and cause to be publicly and frequently read. They shall determine the hours at which the whole of the pupils shall, morning and evening, attend for social worship, and the manner in which, and the person or persons, of their own number, by whom, the exercises of devotion shall be conducted.

Sect. 10. The faculty shall be empowered to dismiss from the Seminary any student who shall prove unsound in his religious sentiments; immoral or disorderly in his conduct; or who may be, in their opinion, on any account whatsoever, a dangerous, or unprofitable member of the Institution.

Sect. 11. Each member of the faculty shall have an equal vote.

Sect. 12. It shall be the duty of the professors, under the direction of the board of directors, to supply the pupils of the Institution with the preaching of the Gospel, and the administration of the Sacraments of the Christian Church; if this supply shall not, in the judgment of the directors, be satisfactorily furnished by a Church or Churches in the place where the Institution shall be established.

ART. IV.

Of Study and Attainments.

As the particular course of study pursued in any Institution will, and perhaps ought to be, modified in a considerable degree, by the views and habits of the teachers; and ought, moreover, to be varied, altered, or extended, as experience may suggest improvements; it is judged proper to specify, not so precisely the course of study, as the attainments which must be made. Therefore,

Sect. 1. Every student, at the close of his course, must have made the following attainments, viz. He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures, either from erroneous translations, apparent inconsistencies, real obscurities, or objections arising from history, reason, or argument. He must be versed in Jewish and Christian antiquities, which serve to explain and illustrate Scripture. He must have an acquaintance with ancient geography, and with oriental customs, which throw light on the sacred records. Thus he will have laid the foundation for becoming a sound biblical critic.

He must have read and digested the principal arguments and writings relative to what has been called the deistical controversy. Thus will he be qualified to become a defender of the Christian faith.

He must be able to support the doctrines of the Confession of Faith and Catechisms by a ready, pertinent, and abundant quotation of Scripture texts for that purpose. He

must have studied, carefully and correctly, Natural, Didactic, Polemic, and Casuistic Theology. He must have a considerable acquaintance with General History and Chronology, and a particular acquaintance with the history of the Christian Church. Thus he will be preparing to become an able and sound divine and casuist.

He must have read a considerable number of the best practical writers on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts, and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons, that shall have been approved by the professors. He must have carefully studied the duties of the pastoral care. Thus he will be prepared to become a useful preacher, and a faithful pastor.

He must have studied attentively the form of Church Government authorized by the Scriptures, and the administration of it as it has taken place in Protestant Churches. Thus he will be qualified to exercise discipline, and to take part in the government of the Church in all its judicatories.

Sect. 2. The period of continuance in the Theological Seminary, shall, in no case, be less than three years, previously to an examination for a certificate of approbation. But students may enter the Seminary, and enjoy the course of instruction for a shorter time than three years, provided they in all other respects submit to the laws of the Seminary, of which facts they may receive a written declaration from the professors.

Sect. 3. Those pupils who have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this article. The examination shall be conducted by the professors, in the presence of the board of directors, or a committee of them; and if it be passed to the satisfaction of the directors, they who so pass it, shall receive a certificate of the same, signed by the professors, with which they shall be remitted to their several presbyteries, to be disposed of as such presbyteries shall direct. Those who do not pass a satisfactory examination, shall remain a longer space in the Seminary.

Sect. 4. It shall be the object of the professors to make such arrangements in the instruction of their pupils, as shall be best adapted to enable them, in the space of three years, to be examined with advantage on the subjects specified in this article.

ART. V.

Of Devotion, and Improvement in Practical Piety.

It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the Church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the Seminary, and to make such requirements as the nature of the subject will permit.

Sect. 1. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation, and self-recollection, and examination; in reading the holy Scriptures, solely with a view to a personal and practical application of the passage read, to his own heart, character, and circumstances; and in humble, fervent prayer and praise to God in secret.

The whole of every Lord's day is to be devoted to devotional exercises, either of a social or secret kind. Intellectual pursuits, not immediately connected with devotion or the religion of the heart, are on that day to be forborne. The books to be read are to be of a practical nature. The conversations had with each other are to be chiefly on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote a growth in grace, are also proper for this day; subject to such regulations as the professors and directors may see proper to prescribe. It is wished and recommended, that each student should ordinarily set apart one day in a month for special prayer and self-examination in secret, and also that he should, on suitable occasions, attend to the duty of fasting.

Sect. 2. If any student shall exhibit, in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to any overt act of irreligion or immorality, it shall be the duty of the professor who may observe it, to admonish him tenderly and faithfully in

private, and endeavour to engage him to a more holy temper, and a more exemplary deportment.

Sect. 3. If a student, after due admonition, persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.

Sect. 4. The professors are particularly charged, by all the proper means in their power, to encourage, cherish, and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm ; by inculcating practical religion in their lectures and recitations ; by taking suitable occasions to converse with their pupils privately on this interesting subject ; and by all other means, incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.

ARTICLE VI.

Of the Students.

Section 1. Every student, applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment ; that he is in full communion with some regular Church : that he has passed through a regular course of academical study ; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

Sect. 2. The first six months of every student in the Seminary shall be considered as probationary ; and if, at the end of this period, any student shall appear to the professors not qualified to proceed in his studies, they shall so report him to the board of directors, who, if they are of the same opinion with the professors, shall dismiss him from the Seminary.

Sect. 3. The hours of study and of recreation for the students shall be fixed by the professors, with the concurrence of the directors ; and every student shall pay a strict regard to the rules established relative to this subject.

Sect. 4. Every student shall be obliged to write on such theological and other subjects, as may be prescribed to him by the professors. In the first year, every student shall be obliged to produce a written composition on such subjects, at least once in every month ; in the second year, once in three

weeks ; in the third year, once in two weeks. Once a month each student shall also commit to memory a piece of his own composition, and pronounce it in public, before the professors and students.

Sect. 5. Every student shall not only preserve an exemplary moral character, but shall be expected to treat his teachers with the greatest deference and respect, and all other persons with civility.

Sect. 6. Every student shall yield a prompt and ready obedience to all the lawful requisitions of the professors and directors.

Sect. 7. Diligence and industry in study shall be considered as indispensable in every student, unless the want of health shall prevent, of which the professors shall take cognizance, and make the suitable allowance.

Sect. 8. Strict temperance in meat and drink is expected of every student, with cleanliness and neatness in his dress and habits ; while all excessive expense in clothing is strictly prohibited.

Sect. 9. Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz. —“ Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, in my preparation for the Gospel Ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relate to the students ; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the Seminary, while I shall continue a member of it.”

Sect. 10. There shall be two vacations in the Seminary, of six weeks continuance each, in every year. The spring vacation shall commence on the Monday immediately preceding the third Thursday of May. The vacation in the autumn shall commence on the first Wednesday of October.

(To be continued.)